THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"I will give you three secrets to success—virtue, perseverance and probity; a gracious heart, a forceful will and a blameless life."*—J. T. DAVIDSON.

No. 14, Vol. LXXI. Thursday, April 8, 1909. Price One Penny.

## NEITHER ARE WE ASHAMED.

"FOR I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first and also to the Greek." Such was the declaration of the Apostle Paul. Well might he speak on this wise, for had it not been for the Gospel of Christ, he would have been a far different man to what he was when he penned the words which we have quoted. What a contrast there is between Paul the Apostle of the Lord Jesus Christ and Saul the persecutor of the saints of God! This man was once a despiser of the Christian faith, now he is its most able champion; his heart was once filled with hatred towards all those who called on the name of the Lord, now the name of the Messiah is music in his ears and he counts it joy to suffer for His sake. What was it which wrought such a remarkable change in the life of this man? It was the gospel of Jesus Christ which he was taught by the revelations of that Holy One. The life of Paul demonstrates very clearly that the Gospel of Christ is "the power of God unto salvation." All that this apostle was, all that he is to-day, all the glory and honor which crown his name, and which shall yet crown it, is to be attributed to the power of the everlasting gospel. Take the gospel out of the life of Paul and what would be left? Nothing; without it, the life of that man would have been a failure, just as the lives of tens of thousands of other men have been. Well might Paul exclaim, "I am not ashamed of the gospel of Christ."

It is the same with the Prophet Joseph Smith and the Latter-day Saints. It is the gospel of the Son of God, revealed anew in this last dispensation, that has made the name of that man immortal, and the saints the people that they are. Without it, in all probability the name of Joseph Smith would not have been known outside the locality in which he resided. Scarcely a day passes without adding lustre to the name of the latter-day prophet, and as the years go by it will become more and more illustrious. It was the same with President Brigham Young. It was "Mormonism," or the gospel of Jesus Christ, which made him the great and mighty man that he was. The same may be said of all the succeeding presidents of the Church and also of the Latter-day Saints as a whole. In their lives the power of the gospel has been plainly made manifest. What a change the gospel of Christ has wrought in the lives of tens of thousands of men and women in these latter days; through obedience to its holy principles they have been literally regenerated, "born again," made new creatures in Christ Jesus, so that they are able to say with Paul, we "are not ashamed of the gospel of Christ, for it is the power of God unto salvation."

How could we feel ashamed of that which has done so much for us? Well might the Savior say, "He that is ashamed of me before men of him will I be ashamed before my Father and before the angels." What have we to be ashamed of, brethren and sisters? Nothing under the sun. On the contrary, we have much to be proud of. Is the great revelation which the Father and the Son have given of themselves in this dispensation something to be ashamed of? Verily, no. Think of the state of ignorance from which that glorious manifestation has delivered hundreds of thousands of the human family. What erroneous and absurd ideas we entertained concerning our Father in heaven before the glad tidings of that new revelation reached us. Before, we worshiped we knew not what; now we worship God intelligently, in spirit and in truth.

For centuries darkness covered the earth and gross darkness the minds of the people. This condition came about in consequence of apostasy from the primitive Christian faith. But God in His infinite love and mercy has again restored the everlasting gospel and we have been brought out of darkness into its marvelous light. Is this something to be ashamed of? Is it a shame to come out of darkness into light? to forsake error and cleave to truth? to give up the teachings of uninspired men and accept the doctrines of the Messiah? to sever connection with the sectarian denominations of the world and become members of the Church of Christ? God forbid that we should be ashamed of any of these things.

And that Divine record, the Book of Mormon, which contains a history of God's dealings with His children on the western continent, and the fulness of the everlasting gospel which was

taught among them. Ashamed of that? O, dear no. Instead of being ashamed of it, we give thanks and praise to God continually for bringing the sacred volume to light, and that we have the privilege of perusing its inspired pages and feasting upon the sublime truths revealed therein. Let the world make light of the record; let them continue to circulate the base falsehoods which wicked men have invented concerning its origin; none of these things affect us in the least, for our Father in heaven has witnessed to our souls through the Holy Ghost that the Book of Mormon is true, and of the truth we are not ashamed.

Nor are we ashamed to declare to all the world that angels have appeared in these latter days and have conferred upon men Divine authority, enabling them to preach the gospel and administer in the ordinances thereof. Through the authority thus restored, we have, by obedience to the gospel, received the remission of our sins and the gift of the Holy Ghost. What joy and happiness have been ours since we thus made our peace with God! What light and intelligence have flowed unto us since we received the gift of the Divine Spirit through the laying on of the hands of the Lord's chosen servants! Day after day the light within us grows brighter; day after day our knowledge of the things of God increases; day after day our happiness becomes greater; so that we are often led to exclaim, like one of old, "Lord, what are we that thou art so mindful of us, what have we done that thou shouldst so abundantly bless us!" The world may be ashamed of "Mormonism," but of it we are not ashamed. Ashamed of our Father and our God! Ashamed of Christ our Savior and Redeemer! Ashamed of the glorious truths of the everlasting gospel! Ashamed of the prophets and apostles which the Lord has raised up in these last days to teach us the way of eternal life! Ashamed of being members of the Church of Jesus Christ of Latter-day Saints! No, never, a thousand times "Never!"—W. A. M.

---

## MINUTES OF THE IRISH CONFERENCE.

THE semi-annual Irish conference was held in Donegal Chambers, Belfast, commencing at 10:30 o'clock on Sunday morning last. President Charles W. Penrose, Conference President T. J. Bennett, Elder William A. Morton, of the Liverpool Office, and twenty-two traveling elders were present. Notwithstanding the unfavorable condition of the weather, the attendance was most gratifying, a goodly number of saints having come from Dublin, Londonderry, Keady, etc.

After singing "We thank thee, O God, for a prophet," the opening prayer was offered by Elder T. L. Hatch. The sacrament was administered by Elders John G. Sharp and D. P. Williams,

during which Elder Alma A. Ellis sang very feelingly the sacramental solo, "Humbly now we meekly bow."

President Bennett expressed his pleasure at meeting so many of the saints in conference. Judging from past experience, they had reason to expect a feast of spiritual blessings, and he felt certain they would not be disappointed. Spoke of the work that is being done in the conference. A great change is seen in the disposition of the people, and many are exhibiting much interest in "Mormonism." He read the labor and statistical report, which was approved and ordered filed. The general and local authorities were sustained by unanimous vote.

Elder Albert Black rejoiced in the work of the Lord. It gave him great pleasure to sustain the Church authorities, whom he testified were true and valiant servants of the Lord. He rejoiced at the progress of the work in the Irish conference. Bore testimony to the divinity of the gospel restored through the Prophet Joseph Smith.

President Penrose, referring to the labor and statistical report, said he was highly pleased with the labors of the brethren. They have done a good work. Exhorted them to do better. There are two hundred and three members of the Church in Ireland. This is a small number, compared with the many thousands that inhabit the island. Still, it is a better showing than there was in the days of Noah. The Savior said as it was in the days of Noah, so it would be in the latter days. The people are following the old traditions of their fathers, and in consequence many are in spiritual darkness. It is the duty of those who have received the light to let their light shine before men, that they may be led by it to God. Some people see the light, but they will not come out and walk in it. But only those who walk in the light, as Christ is in the light, can lay claim to the blessings of the Gospel of Christ. Warned the saints against performing any work of darkness, for the Lord has said that all that is done in secret will be revealed. The Lord loves righteousness, but He hates iniquity. We have the power within us to do good or evil. Satan employs his power to lead people away from truth and righteousness, but we have power to resist him. He can no more force us to do evil than God would force us to do good. Exhorted the saints to love God with all their heart, might, mind and strength. We can show our love for our neighbors by telling them of the restoration of the everlasting gospel. The testimonies of the elders and saints are recorded on high, and by them will the people be judged. The kingdom of God will ultimately be established on earth; but the gospel of the kingdom must first be preached in all the world for a witness. Those who reject this warning message will, after paying the penalty of their follies, be glad to welcome a servant of the Lord.

The afternoon session commenced at three o'clock. Elder W. W. Dummer was the first speaker. He said the sole desire of his

heart is to preach the truth and to do the will of God. Referred to the different dispensations, and showed the handdealings of the Lord with the people in each of them. He then told of the work which the Father has inaugurated on earth in these last days, and bore testimony to the divinity of the same.

Elder William A. Morton followed. He told of his conversion to "Mormonism" in Belfast, almost twenty years ago, and of the blessings which it had brought to him and his family. He praised the Lord for sending His servants to his native land, and for bringing him into the true Church of Christ, and bore a most powerful and feeling testimony which touched every heart.

President Penrose, addressing the congregation said the idea of God revealing Himself in this dispensation startles our Christian friends. This is not to be wondered at, for they had been taught from their childhood that all the revelations of God were contained in the Bible. But the Lord had never said He would not give any more revelations to His children. While *man* has been forbidden to add to or take from the word of the Lord, the Lord can add to His own word. Showed that the Bible is not a complete record, that there are many books mentioned in it which are lost. But he thanked the Lord for the Bible, which contains words of eternal life and which confirms the truth of the glorious principles the Lord revealed in these last days to His servant Joseph Smith. Testified to the fulfillment of John's prophecy (Rev. 14: 6-7), and declared that he had received many testimonies from the Lord that Joseph Smith was a true prophet. God will reveal light and truth from time to time, yea, the words of Christ will be fulfilled when He said that things would be revealed which had been kept hid from the foundation of the world. He related some of his experiences in Belfast twenty-three years ago, when he was mobbed for preaching the gospel of Christ. But as a result of that meeting several men and women are now members of the Church of Christ. Encouraged the elders and saints to press on and hold fast to the faith.

When the evening service commenced at 7 o'clock, the hall was filled. Almost two hundred people were present, the majority of them non-members of the Church. It was an intelligent congregation, and the speakers were listened to with undivided attention.

President T. J. Bennett regretted that the people of the world are so ignorant with respect to the Latter-day Saints and the doctrines which they teach. Many people, he said, are surprised to hear that we believe in the divinity of Christ and in His atonement, when the fact is that there are no other people who believe so fully in the Son of God or who more highly appreciate the great atonement which He made for the sins of the world. The speaker then discoursed on the two-fold nature of the atonement, and its application to mankind. Showed how the evil one had sought to destroy Christ, that He might not fulfill His mission; but the Son

of God overcame Satan, performed the work assigned Him by His Father, and came off conqueror over death, hell and the grave. Christ conquered them and He will conquer again. The work which He has established on earth in these last days will prevail, and the time will come when every knee shall bow and every tongue confess that Christ is Lord, and that beside Him there is no Savior.

President Penrose, on arising, said he had been requested to explain the 12th verse of the 14th chapter of John's gospel: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father." He divided the text into two parts, showing that one was mandatory, the other prophetic. He then proceeded to review some of the works of Christ performed during His ministry. Showed His preparation for it when at the age of twelve years; He sat with the wise men in the temple hearing them and asking them questions. Before entering upon His mission Christ went to John the Baptist, a man called of God, and under his authorized hands received the ordinance of baptism. Here the speaker paused to explain the mode and object of this sacred ordinance, and how it cannot be performed acceptably except by one holding Divine authority. His exposition was so clear and conclusive that, at the close of the service, strangers came up and expressed great satisfaction with it. He also dwelt upon repentance, and showed the necessity of it. Christ gave the same authority to His apostles that had been given Him by His Father and sent them out to preach the same gospel. They followed in the footsteps of their Master and did the same works. Christ's mission to the spirits in prison was explained in detail. Baptism for the dead, as taught by the Church of Jesus Christ of Latter-day Saints, was explained and shown to be scriptural doctrine. Man cannot be saved by belief alone, but by every word that proceedeth out of the mouth of God. The speaker traced the works of Christ after His resurrection, and those He will yet perform until the consummation of all things, and showed how His disciples will follow Him as aids in the same great works. The discourse was one of the best ever delivered by the venerable apostle. He was full of the power of the Holy Ghost and spoke with perfect freedom. It was a feast to elders, saints and visitors, and will remain fresh in their memories for a long time to come. The musical exercises were under the able leadership of Elder A. A. Ellis. The benediction was pronounced by Elder Morton.

President Penrose met with the elders in priesthood meeting Saturday afternoon, and after listening to their reports, gave them very valuable instructions, and answered many questions on Church doctrine, etc. He also addressed them at a priesthood meeting on Monday morning.

ALBERT BLACK, Clerk of Conference.

## CONFERENCE IN COPENHAGEN.

THE conference in Copenhagen, held March 27th and 28th, was a grand success. President Andrew Jenson, O. J. Andersen, President James Larsen and twenty-seven traveling elders were present; also President Andrew H. Anderson of the Aarhus conference.

Friday evening, March 26th, our local choir gave a concert, which was a splendid success. About six hundred well pleased people were present and all seemed to enjoy the evening's entertainment.

Saturday evening our conference started in earnest. Each presiding elder reported conditions in his branch. President Jenson then gave a history of the Copenhagen conference, and also spoke regarding the different missions of the world and gave a short sketch of the advancement of the Church.

Sunday morning the Sunday school held their conference, and we are pleased to report that the existing conditions are very encouraging. The Sunday school has gained in every way over the previous six months. Sunday afternoon all the elders were given an opportunity of bearing their testimony to the truthfulness of the gospel and did very nicely in the time allotted them (two minutes each). President Jenson then gave a nice talk on the work the missionaries were doing and the strength of the testimony they possessed. President Andrew H. Anderson also spoke on the necessity of obeying the laws of God. Sunday evening, after the opening exercises, Elder O. J. Andersen spoke on the principles of the gospel, after which President Jenson commented on the organization of the Church and the power of the priesthood.

The conference meetings were all well attended and we believe were very valuable to all who were present. With the unity that exists among the elders and by their combined efforts we feel that much good will be done here this summer.

Wednesday evening, March 31st, President Jenson gave an interesting lecture on his trip around the world. The hall was well filled and he was listened to with a very great deal of interest.

FRED. JORGENSEN.

---

IN this world the sweetest, deepest, purest joy of life is that which we find in doing good, in serving others. This was Christ's own sweetest joy. He came to earth to serve. He loved, and love's deepest joy always comes in blessing, comforting others. He bequeathed His joy to us, and so we find our holiest joy, as He found His, in serving others.

The only preparation for to-morrow is the right use of to-day. The stone in the hands of the builder must be put in its place and fitted to receive another.—GEORGE BOWEN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 8, 1909.

## HOW CAN "CHRISTIAN UNITY" BE ACHIEVED?

STRENUOUS efforts are being put forth by leading clergymen of the Church of England, and prominent ministers in other Protestant denominations, to promote that unity, the lack of which is so deeply deplored by them all. There is not much need for pointing out the divided, incoherent, antagonistic organizations existing in modern Christendom, unless it may be to people who do not pay attention to religious matters at all. The discord which prevails where harmony should be complete is evident, continuous and increasing. It is a subject brought forth prominently in the utterances of preachers in the different sects, and cannot be ignored by the most optimistic believers in the theory that the Church of Christ is made up of the incongruous religious bodies which are each contending for their individual and diverse ways. They are sorrowfully recognized by the would-be promoters of Christian unity.

At a recent annual meeting of the Free Church Council, the President of the Federation of Free Church Councils said, as reported by the press, that "The nineteenth century had been one of disunion and division; the dissidence of dissent had been carried to such a length that it was impossible to invent an intelligible basis for a new sect." But he looked for better things in the twentieth century, for, he remarked, "Union is in the air." Yet, in the course of his address he pointed out the great differences between the various Free Churches themselves and their opposition to the Church of England as a State church. While he argued that these Free Churches all held "the evangelical faith," yet he affirmed that "the grand word 'evangelical' was emptied of all its significance when applied to a philosophy which found no room for a personal God, a redeeming cross and a future life."

Thus he tacitly confessed that the very mark of the union which he proclaimed was "in the air," was absent from some of the forms of faith that claim to be "evangelical." He further declaimed against the State church as an "anachronism in the England of

our day," and showed that "the greatest era of the Church was when it was free from the fetters of the State during the first three centuries, and when Constantine annexed the Church to the Empire that he might be Ruler in the Church as well as Master in the State, the Church gained nothing from the prestige of the State, but on the contrary, its lustre was dimmed, its spirituality was lost, and there settled over Europe the dark pall of the middle ages."

It is strange that modern ministers who recognize the complete departure of Christendom from the spirituality, and even from the forms of doctrine and methods of discipline established in the primitive Christian Church, when the "dark pall" settled over the whole continent of Europe, do not admit the universal apostasy which then took place and the utter absence of the Church set up by Christ and His Apostles, but still contend that it exists in the multitudinous and decaying elements that make up the religious institutions which men have invented. But this is accounted for by the theory held by most of them and thus set forth by the learned President of the Council as held by the Free Churches; he said: "Their fundamental principle was that wherever Christian men and women met for worship Christ was there and His presence constituted them a Christian church. They were bound, therefore, to recognize as Christian churches those whose forms of faith and polity differed widely from their own."

The lack of logic and of common sense and of scriptural doctrine exhibited in this notion, accepted as "a fundamental principle" by many millions of professing Christians, is really astounding to a rational mind. There is nothing clearer in the New Testament about the Church of Christ as He and His Apostles established it than that it was "one body" with one Lord, one faith, one baptism, one spirit, one hope, one purpose, one authority, one power. Every branch of that living growth was an integral part of the one tree or vine. No matter how wide it spread forth its boughs, they were not disconnected and diverse, but parts of the one single whole. The modern "Christian" sects are as separate and distinct in organization, in doctrine, in government, in spirit and in every other sense as are the different business firms, companies and corporations that conduct their own affairs entirely independent of others, whether in the same trade or not.

How deep theological thinkers can contemplate as one Church, and that the Church of Christ on earth, the heterogeneous religious establishments that are so numerous and conflicting that the speaker from whom we have quoted declared "it was impossible to invent an intelligible basis for a new sect," it is very difficult to perceive. And the idea that Christ is present in and with them all, recognizing as His this seething mass of complete confusion, when one of His "fundamental principles" was the unity of His followers like the unity of the Father and the Son, is

so utterly unreasonable and in contradiction to the Savior's teachings as to be anti-Christian, as well as absurd.

The great barrier in the way of the restoration of the real Christian Church in these latter days is the foolish theory concerning what constitutes the Church of Christ, coupled with another almost universal fallacy, that God will never give more revelation than that contained in the few documents bound up in that ancient but invaluable book called The Bible. While the impediment remains in the minds and creeds of men, the voice of the Eternal, no matter how plainly spoken, will fall on heedless ears and the Light of Truth shining from the Sun of Righteousness will beam on sightless eyes. Amidst all their conflicts of opinion and practice, they have at least the unity of rejecting the principle of continuous revelation. And yet, how can the union so much desired and advocated among them all be attained, unless Deity interferes and sets up a living standard to which all may appeal as the end of controversy? Their dead forms, separately or taken together, are no criterion, but simply tend to increase the conflict which has been going on ever since the so-called Reformation was ushered in.

If God would speak and the churches would hear and obey, how soon the mighty change so much wished for would occur! But let a prophet of the Lord come forth, clothed upon with the authority and inspiration held by the seers of old, and how would he be received by modern sectaries? He would not be *received* at all. He would be proclaimed an impostor or a lunatic. It is a settled doctrine, stamped with the seal of the churches, venerable with the sanction of centuries, that there are to be no more prophets except "false prophets," and that we must be content with the dead letter of the hoary past as interpreted by human learning, with all its conflicting disputations, and never expect direct Divine communication, to settle human differences and establish an infallible standard.

How do we know that the so-called Christian world would treat a Divine dispensation in that manner? By what they have done already. That they stand on the basis we have pointed out is indisputable. It is promulgated in all their varying creeds and from their pulpits and their press. And when the Prophet of the nineteenth century, Joseph Smith, who came with "the burden of the word of the Lord," and brought forth more truth and light than anyone who preceded him, the Savior alone excepted, he was not only "despised and rejected," but inhumanly slain by the hand of "Christian" violence, with the avowal, "Law cannot touch him, but powder and ball shall." Under Divine revelation through Jesus Christ, the Lord, he re-established the true Church on earth with its former organization, doctrine, authority, ordinances, gifts, powers, spirit and essential unity.

It was not destroyed or in any way shaken by the calamity of his martyrdom. It is here to remain. It stands and grows and

spreads out its branches in living contrast to the dying forms of the world's religious systems, "Christian" and Pagan. Its disciples have come to "the unity of the faith." It is the one "strait and narrow way that leadeth unto life." God is in it and His Spirit pervades it. He has given to it Divine authority. It speaks with no uncertain sound. It is not "of the world." Therefore while the religions of the world confess that "they are bound to recognize as Christian churches those whose forms of faith and polity differ widely from their own," as announced by the President of the Free Church Councils, they repudiate this living, active, united, virile Church established by Christ Himself, as not to be recognized by other denominations, but cast out from the pale of modern Christendom.

So be it. There is a line of demarkation between it and the systems of men. It is Divine, they are human. It will grow while they decay. It will consolidate in its unity while they continue to disintegrate. It will stand forever. While the Church of Jesus Christ of Latter-day Saints is unique, independent, self-sustaining, it has no warfare against any of the sects in the world. Whatever of truth they possess it recognizes. Their errors it deplores and has no fellowship with. The good deeds performed by them it admires and applauds. The work they have done in breaking down oppression and tyranny and intolerance it regards as of inestimable worth in preparing the way for the last dispensation. It does not wish to provoke their animosity, nor does it depend in the least upon their approval. It will perform its own mission in the way that its Divine Author has marked out.

But it invites investigation of all who are seeking after light and truth and unity in Christ Jesus. The union among the sects so much talked of now is utterly impossible of realization while left to human methods. Only by the voice of God, the power of God, the revelation of God to-day, as enjoyed in former times, can that unity be arrived at which is essential to the living Church of Christ and the bringing in of the great Millennium foreseen by all the prophets of God since the world began. These have come again and will remain until Christ shall reign over all the earth.

C. W. P.

---

We wish to inform our brethren in the mission field that we have decided to discontinue the issuing of extra *Stars*. For about three years we have been selling them to missionaries—to be used as tracts—for threepence per dozen, below cost. Good has, no doubt, been accomplished by this, but at the same time our subscription list has suffered, because these extras have been given or sold to persons who should be subscribers. The magazine is well worth the subscription price, one penny per copy, and we request the brethren to try to get it into all the homes of the saints in the British mission.

## MORE TESTIMONIES.

A FEW days ago President Charles W. Penrose received the following interesting letters:

"DEAR PRESIDENT:

"I inclose in this letter a testimony of a young man who, through the blessings of the Lord, we were led to. I will just state in connection with his testimony that Elder Wood and I rejoice with this young man over his improved condition and also in the manner in which we were led to him. Yesterday morning (the 18th ult.) Elder Wood and I started to go out to Grantham, a distance of twenty miles. When we reached the station a porter informed us that we had come at the wrong time to get rates. We took him at his word, although he misinformed us, and returned to our lodge. It was almost noon, but we decided to go out tracting before dinner. The first place Elder Wood called at, he found a man canvassing. He was this young man's employer. He recognized Elder Wood as a 'Mormon' elder, and told him that a young man belonging to our Church lay very ill at the place mentioned in his testimony. On our return to the lodge we at once set out to see him. The landlady welcomed us and showed us to his room. The result is stated in his testimony. When he called upon us this morning we were surprised as we never were before. While rejoicing together over his condition and talking of how we were led to him in answer to his prayer, he stated that he should like to give his testimony to the world. I gave him a piece of paper and told him to write it and I would send it to you. After doing so he went on with his work canvassing for the enlargement of photos. Our testimonies are strengthened and we rejoice in the blessings of the gospel.

56 Ripon Street, Lincoln. W. W. HOWARD."

---

"66 Park End, West Parade, Lincoln,
March 19th, 1909.

"I was baptized into the Church of Jesus Christ of Latter-day Saints on the 22nd of November, 1908, in the town of Hull. My business has called me to Lincoln. For over a week I tried to find the elders, who I was told were laboring here, but could not locate them. On the 16th ult. I was taken very ill. I was alone in my lodge. I prayed that in some way I might find the elders. At two p.m. the following day, while lying in bed aching from head to foot, and burning with fever, Elders William Howard and H. C. Wood walked into my bedroom. I at once asked them to administer to me, which they did, and from that moment I began to get better. They stayed about two hours, and after praying for me they left, saying they would return in the evening. They did so, and when they bade me good-night they said they would call

on me next day. I had a good night's rest. I arose at 8:30 the following morning, and felt well enough to start on my business again. I went out and surprised the elders by calling on them, just as they were getting ready to come to see me. This experience has strengthened my faith in the gospel of Christ, and has made me very happy. I rejoice in being a member of the Church, and am thankful to my Heavenly Father that I have had the privilege of seeing the light.

Your brother in the gospel,
ROBERT S. HARPER."

## FROM THE MISSION FIELD.

**Conference Notice.**—The Norwich semi-annual conference will be held Sunday, April 25th, 1909, in their new hall at St. Stephen's Chambers, St. Stephen's Street, Norwich, commencing at 10:30 a.m., and 2:30 and 6:30 p.m. A hearty welcome is extended to all.

**Successful Socials.**—A complimentary social was tendered to Elder William E. Crane by the members of the Kidderminster branch of the Birmingham conference, on the 23rd ult., he having been called to labor in the Rugby branch. President Lorenzo H. Durrant and a nice gathering of saints and investigators were present. An enjoyable program was rendered, at the close of which President Durrant spoke in commendation of the faithful labors performed by Elder Crane, and in behalf of this branch presented him with a beautiful, silver-mounted walking stick.

On Saturday evening, March 27th, 1909, a farewell social was held at the home of Mr. Pickthorne, of Rotherham. A number of saints and friends were present and enjoyed the hospitality of our friend, and also to wish Elder Joseph Davison, "Good bye," prior to his departure for Zion. Elder Davison received some valuable presents from the saints and friends.

**District Meetings.**—On Sunday, the 28th ult., two special services in connection with the Church were held at Pentre Assembly Hall, Ystrad (Bristol conference). The first meeting was held at 2:30 and the second at 5:30 p.m. President Little and several traveling elders were present, and the attendance at both services was quite encouraging. President John Sparrow reported the Ystrad branch in a very favorable condition. Elders A. J. Evans, M. A. Cope, and J. H. Goddard were the speakers at the afternoon meeting. The two former dwelt particularly upon the ordinance of baptism, explaining its mode and object, and also upon the gift of the Holy Ghost. Elder Goddard gave an interesting account of the restoration of the gospel. At the evening service an enlightening discourse upon general and individual salvation was delivered by

Elder A. Collard. There was a short address on water baptism by Elder J. Minson. President Little explained in a clear and intelligent manner the teaching of the Church concerning the Godhead, and also set forth very ably many of the reasons which the Latter-day Saints have for believing in the Divine authenticity of the Book of Mormon.

---

**Woman Healed of Paralysis.**—President H. L. Steed, of the South African Mission, in a letter to President Penrose, reports two remarkable cases of healing which came under his notice lately. He says: "In one case a sister was seized with an attack of paralysis. It was the second stroke. She immediately sent for the elders. They responded, and after their administration she began to recover. The doctor came, however, and pronounced her case hopeless, and recommended that her relatives be sent for, as, in his opinion, she could not live long. The elders were again sent for, and when they had administered to her and prayed for her her condition changed for the better. When the doctor called again, expecting to find her dead, he met her at the door of her home; she was walking about the house attending to her duties. The doctor said, "A miracle has been wrought here; I never expected to see you again alive." Another similar case was witnessed this week. We are, indeed, thankful for these great blessings and manifestations. Sister Steed has taken over the books and reports, and will attend to them, with my help. We have sixty investigators to call on, three cottage meetings, two hall meetings, two Sunday Schools, two Bible Classes, and two street meetings each week. We have baptized nine persons this year, with very bright prospects for more baptisms soon."

---

**Baptisms.**—On the 30th ult. a baptismal service was held at the home of Brother John H. Cox, Brookside (Norwich conference). After singing and prayer, an appropriate address on the first principles of the gospel was given by Elder William G. Jay. Two converts were then baptized by Elder Charles V. Wynder, in a font erected by Brother Cox and tendered freely to the elders. The new members were confirmed by Elder Jay.

A baptismal service was held at Sheffield on Sunday, the 28th ult. President Josiah H. Eardley and a number of elders, saints and friends were present. The former, also Elder Alvin Robinson, delivered short addresses on the necessity of the ordinance about to be performed. Three repentant believers were then baptized by Elder Nephi Hodgson, and were confirmed at the water's edge.

A baptismal service was held in the Boundry Road Baths, St. Helens (Liverpool conference), April 4th, 1909, when two members were added to our number. Elder W. Alma Richins officiated in the ceremony.

Notwithstanding the opposition, born of prejudice and ignorance, that is being placed against it, it is gratifying to know that the work of the Lord is making progress among the Irish people. Several baptisms have been reported in that conference recently. Many people are at present earnestly investigating our doctrines, and other additions to the Church are expected in the near future. A baptismal service was held at Omagh, County Tyrone, on the 31st ult., when another convert was baptized by Elder Victor O. Jackson.

At Newtownhamilton, in the Irish conference, another member was baptized into the Church on the 29th ult. The ordinance was administered by Elder William M. Nelson.

On Friday evening, the 2nd inst., a baptismal service was held at Tara Street, Dublin (Irish conference), when three converts were baptized by Elder John H. Ottley.

A baptismal service was celebrated last Friday evening, in the saints' meeting hall, 40 Donegal Street, Belfast (Irish conference). Three candidates were baptized by Elder T. L. Hatch. Confirmations took place immediately after the baptism.

We are pleased to report a baptismal service in the Burnley Public Baths, Saturday, April 3rd, at 8 p.m. There were about one hundred and twenty saints and friends present, Elder L. Garrick conducting the service. President E. H. Williams spoke on the necessity, object and mode of baptism, after which twenty-three candidates were baptized, seven from the Nelson branch, and sixteen from the Burnley branch. Elder Garrick officiated for those of the Nelson branch, Elders C. E. Summerhays and W. H. Ludlow officiated for those of the Burnley branch. Confirmations took place at the Sunday evening meeting, April 4th. Twelve children were blessed at the Sunday afternoon fast meeting in the Burnley branch.

---

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson 9.—Literary Labors of the Prophet.

Textbook: One Hundred Years of Mormonism (Evans), pp. 150-65.

References: History of the Church, Vol. 1. pp. 259-266; Missouri Persecutions—Roberts, pp. 57-60; History of the Church, Vol. 11, pp. 235-237 and pp. 348-351.

The best and most easily accessible work of information on the subject of the Doctrine & Covenants is the Mutual Improvement Manual for 1906-7. This topic may be assigned to one or more members of the class, to be abridged and presented to the rest.

1. Letter to the Elders of the Church. Subjects treated (a)

The gathering of Israel; (b) On the duty of parents to children and children to parents, husbands to wives and wives to husbands; (c) Comments on the Savior's parables—Matthew 13th chapter.

II. Translation of the Book of Abraham (see Pearl of Great Price).

---

## THE POET AND THE FLOWERS.

A poet in a garden saw,
And mused on, beauty manifest;
He found no flaw in Nature's law,
Decay was but a happy jest,

Fear thou not death, the poet said,
'Tis the grand gateway into life,
*One thing* is there truly dead;—
The Past, with all its noisy strife.

The rose, of beauty rich and rare,
The lily with it's golden tongue,
Speaks of a life forever fair,
Of sweeter harmonies unsung.

AUBREY PARKER.

---

## DIED.

CLOUGH.—Brother George Clough, formerly a member of the Higham branch (Sheffield conference), who emigrated to Zion six years ago, passed into the great beyond the beginning of February. He was interred in Coalville Cemetery on February 7th. Brother Clough was Bishop of Grass Creek ward, and was beloved by his flock. He was a friend to many saints who emigrated from this country.

APPLEBY.—At Stockton, February 21st, 1909, John Appleby, the infant son of George and Louisa Appleby, aged ten months. *Deseret News* please copy.

LAMB.—At Bradford (Leeds conference), on the 3rd ult., George William Lamb, aged 47 years. Our deceased brother was a devout and zealous member of the Church for eight years, and was for several years president of Bradford Mutual Improvement Association.

---

CONTENTS:


Neither are we Ashamed ... ... 209
Minutes of the Irish Conference ... 211
Conference in Copenhagen ... ... 215
Editorial: How can "Christian Unity" be Achieved? 216
More Testimonies ... ... ... 220
From the Mission Field ... ... 221
Sunday School Lesson for Theological Department ... ... ... 223
Poetry: The Poet and the Flowers 224


---

EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN